



A Muslim's Journey in Understanding Sacred Texts

# Reflections on the Path to the Bible

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# Introduction

## **In the Name of Allah, the Most Gracious, the Most Merciful.**

All praise is due to Allah, Lord of the worlds, and peace and blessings be upon the last of the prophets and messengers, our Prophet Muhammad, and upon his family and companions.

This booklet is the result of a thorough study of the "New International Version" (NIV) of the Bible, which is one of the most widely read and distributed English translations. Throughout this study, I have gathered significant observations that stood out during my reading and analysis, ensuring to keep the number of observations concise and focusing on key points that may inspire reflection and contemplation.

The purpose of this booklet is to present these observations in a simple and straightforward manner, with the aim of encouraging thoughtful consideration and open discussion, without any intention of provoking controversy or causing discomfort. I present this work in the spirit of mutual respect, with the hope of fostering constructive dialogue and broadening our understanding of what these religious texts convey.

It is important to highlight that Muslims hold a deep love and reverence for Jesus (peace be upon him) as one of the greatest prophets sent by Allah. He is mentioned in the Qur'an as "Isa ibn Maryam" (Jesus, the son of Mary) and is honored for his miraculous birth and his noble mission to guide the Children of Israel. This shared reverence for Jesus serves as a significant point of connection between Muslims and Christians.

Moreover, both Islam and Christianity advocate for many shared values, such as mercy, justice, and compassion. The figure of Mary, the mother of Jesus, is highly respected and venerated in both faiths, highlighting another common ground that promotes mutual understanding and cooperation between followers of the two religions.

I ask Allah Almighty to guide us all to what is good and true, and to grant this humble work acceptance and benefit.

May Allah bless us all.

# **A quick comparison between the Quran and the Bible**

- 1) The Orthodox and Catholics believe in 73 books in the Bible, while the Protestants believe in only 66 books, excluding the Deuterocanonical books, while for all Muslims the Quran is only one identical version!
- 2) The vast majority of Christians do not speak the original languages of the Bible, Hebrew, Aramaic, and Greek, and they rely on the current distorted translations and priests' interpretations of them, while the Quran is Arabic and Muslims read it in Arabic, and entire peoples have turned into Arabic speakers because of the Quran, and currently there are more than 400 million Arabic speakers, and there are about 1.5 billion Muslims who do not speak Arabic but read the Quran in Arabic.
- 3) We do not have any original manuscripts of the Bible written by the authors of the revelation themselves. We only have copies of copies of copies, and the time gaps between them and the original manuscripts are very large. For example, the oldest complete manuscript of the New Testament is the Codex Sinaiticus, which was written in the 4th century AD, and the oldest complete manuscript of the Old Testament is the Leningrad Codex, which was written in the 11th century AD. Before that, incomplete fragments were discovered, and there are no two identical manuscripts in the world; the differences between the manuscripts are always significant. As for the Quran, it is a book based on memorization and oral transmission, and there are tens of millions of Muslims who have memorized it entirely by heart, and hundreds of millions who have memorized parts of it.
- 4) The Old Testament was written before the birth of Christ, and the New Testament was written many years after his death, perhaps exceeding 100 years. Nothing was written during the era of Christ himself. As for the Qur'an, it was completely revealed during the era of the Prophet Muhammad, peace be upon him, and it was transcribed completely within a year of his death.
- 5) The Bible differs from the Quran in that the Quran contains the word from God to the Prophet, peace be upon him, in letter and diacritics, but the Bible is the writing of different people for the events in Hebrew and Aramaic, and then it is translated in meaning into all languages, which leads to differences among versions and translations of the Bible. Christians consider all translations and versions sacred, but Muslims only sanctify the original version of the Quran in Arabic, and they do not sanctify translations, even though there are translations of the Quran in many languages so that its meanings can reach all the nations of the world.

**Is the Bible currently in existence the same true sacred text, or are there differences and distortions?**

- 1) The early Church Fathers, including John Chrysostom and Justin Martyr, publicly accused the Jews of distorting the Old Testament, and this appears in Justin's dialogue with Trypho the Jew, in which he mentioned four examples of distortion by the Jews.
- 2) The Masoretic Text, which is the authorized version of the Old Testament for Jews, began to be written in the late 6th and early 7th centuries (Is it a coincidence that this was the same period as the life of Prophet Mohamed, peace be upon him?) and continued until the 10th century. The text was written after the Jews got rid of all their old manuscripts and adopted new ones.
- 3) The Qumran manuscripts, which were written before the birth of Christ and discovered in the 20th century, are considered by Christians as evidence of the authenticity of the Bible. However, they contain many differences from the current versions of the Bible, and there are numerous discrepancies between them, the Septuagint translation of the Bible, and the Masoretic Text of the Old Testament. Additionally, they do not include the Book of Esther.
- 4) Many of the books of the Bible have unknown authors and dates of writing, such as the Book of Kings 1, the Book of Kings 2, the Book of Esther, the Book of Job, and the Book of Joel.
- 5) Catholics and Orthodox Christians believe in sixteen chapters in the Book of Esther, while Protestants and Jews believe in only ten chapters in the same book.
- 6) The early Church Fathers, including Saint Athanasius, the champion of the Church of God and defender of the faith at the Council of Nicaea, rejected the Book of Esther, which is now part of the Bible.
- 7) Many Christian theologians admitted that the last twelve verses in the sixteenth chapter of the Gospel of Mark should be removed and not included in the Gospel because they are not present in the original manuscripts.

# **Clear contradictions between the texts of the Holy Bible**



- 1) Second book of Chronicles, chapter 21, verse 5, Jehoram reigned when he was 32 years old for 8 years and died when he was 40 years old: " **Jehoram was thirty-two years old when he became king, and he reigned in Jerusalem eight years** ". In the same book, chapter 22, verse 2 (in some versions such as King James Version) his son Ahaziah assumed power after his father's death when he was 42 years old , that means his father was two years younger than him when he died !!!! " **Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem** " , but for the same book , chapter , and verse in some other versions (such as New International Version) it is mentioned that Ahaziah assumed power when he was 22 years old: " **Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year** " , the question now here is : was Ahaziah 42 years old or 22 years old when he reigned ?
  
- 2) This could be the most controversial text in the Bible, the first book of Samuel, chapter 13, verse 1. There is a very large difference between the different versions of the Bible about the age of Saul when he assumed power and the duration of his rule. In the New international version: " **Saul was thirty years old when he became king, and he reigned over Israel forty- two years** ", in King James version: " **Saul reigned one year; and when he had reigned two years over Israel** ", in The Message version: " **Saul was a young man when he began as king. He was king over Israel for many years** ", in American Standard version: " **Saul was forty years old when he began to reign; and when he had reigned two years over Israel**", in the English Standard version 2016: " **Saul lived for one year and then became king, and when he had reigned for two years over Israel** ", The question now is : if the bible is the true word of god , why is there too many differences between the versions ? and which version has the accurate text ?
  
- 3) Gospel of Matthew, Chapter 12, Verses 39-40, Christ tells the Jews that he will have a miracle like Jonah, he will enter the tomb for 3 days and 3 nights and come out as Jonah came out of the belly of the whale: " **He answered, (A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth)**". There are two problems with this text. The first is that Jonah entered the belly of the whale and came out alive, but Jesus was killed according to the Gospel. The second problem is that Jesus did not stay in the tomb for 3 days and 3 nights, he was crucified on Good Friday at noon according to the Gospel of John, Chapter 19, Verses 13-18 : " **When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle**", and he rose from the grave before dawn on Sunday according to Matthew, Chapter 28, Verses 1-6 : " **After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay** ". Therefore, Jesus did not remain in the tomb for three days and three nights.

- 4) Gospel of Matthew, chapter 27, verses 3-8, Judas the betrayer hanged himself, and the chief priests bought the Field of Blood: " When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility." So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, : It is against the law to put this into the treasury, since it is blood money. So they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the Field of Blood to this day ". However, in the Acts of the Apostles, chapter 1, verses 15-19, Judas himself bought the field, fell headlong , and died; therefore, the field was called the Field of Blood: " In those days Peter stood up among the believers (a group numbering about a hundred and twenty) and said, : Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. He was one of our number and shared in our ministry. (With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood)".
- 5) Gospel of Luke, Chapter 22, Verses 14-18: Christ attended the Passover meal: " When the hour came, Jesus and his apostles reclined at the table. And he said to them: I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God. After taking the cup, he gave thanks and said: Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes ". But in the Gospel of John, Chapter 19, Verses 13-16, Jesus is crucified before the Passover: " When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. But they shouted, "Take him away! Take him away! Crucify him!" ".
- 6) Gospel of Luke, chapter 6, verses 13-16, the disciples of Jesus are: " When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor ", and in the Gospel of Matthew, chapter 10, verses 1-4, the disciples of Jesus are: " Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness. These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, who betrayed him ". In the Gospel of Matthew, there is a disciple named Thaddaeus, but in the Gospel of Luke, his name is Judas, son of James! What is the disciple's real name?

- 7) Gospel of Matthew, chapter 1, verses 1-17, state that the generations from Abraham to David are 14, and from David to the (exile to Babylon) are 14, and after the (exile to Babylon) to the Christ are 14, although if we count the generations after the exile we will find them only 13, because Jeconiah was repeated twice before and after the exile, and therefore there is a mistake in counting: " This is the genealogy of Jesus the Messiah the son of David, the son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon. After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abihud, Abihud the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok, Zadok the father of Akim, Akim the father of Elihud, Elihud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah. Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah".
- 8) Gospel of Matthew, Chapter 23, Verse 35: The Jews killed Zechariah, son of Berechiah, the father of John the Baptist: " And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar", but in the Second Book of Chronicles, Chapter 24, Verses 20-21, the one killed is Zechariah, son of Jehoiada: "Then the Spirit of God came on Zechariah son of Jehoiada the priest. He stood before the people and said, "This is what God says: 'Why do you disobey the Lord's commands? You will not prosper. Because you have forsaken the Lord, he has forsaken you.' " But they plotted against him, and by order of the king they stoned him to death in the courtyard of the Lord's temple".

- 9) Gospel of Matthew, chapter 10, verse 23: "When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes ", Gospel of Matthew, chapter 16, verse 28: " Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom" , Gospel of Matthew, chapter 24, verses 30-34: " Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. Truly I tell you, this generation will certainly not pass away until all these things have happened", and Paul's first letter to the Thessalonians, chapter 4 , verse 15: "According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep " , all confirm the return of Christ to the world in the first generation of his followers, which is something that never happened.
- 10) Gospel of John, chapter 20, verses 24-25, Thomas was not with the disciples when Jesus appeared to them: " Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him : We have seen the Lord! But he said to them, : Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe ". However, in the Gospel of Mark, chapter 16, verse 14, Jesus appeared to the eleven disciples as they were eating: " Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen ". Also, in the Gospel of Luke, chapter 24, verses 33-39, Jesus appeared to the eleven disciples as they were gathered: " They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, : It is true! The Lord has risen and has appeared to Simon. Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread. While they were still talking about this, Jesus himself stood among them and said to them, : Peace be with you. They were startled and frightened, thinking they saw a ghost. He said to them, : Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have ".
- 11) Second Book of Samuel, chapter 6, verse 23, Michal, Saul's daughter, did not give birth until her death: " And Michal daughter of Saul had no children to the day of her death". In the same book, chapter 21, verse 8, Michal gave birth to 5 children according to some versions such as ( King James version ): " and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite" , but according to other versions such as (New International version): " together with the five sons of Saul's daughter Merab, whom she had borne to Adriel son of Barzillai the Meholathite" . The question here is: did Michal have five children or none? And who gave birth to the children, Michal or Merab?

- 12) First Book of Chronicles, chapter 25, verse 3, the sons of Jeduthun were six, although the book only mentioned five in some versions such as King James version: "Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun". But in some other versions such as the New International version, the book mentioned six names: "As for Jeduthun, from his sons: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah and Mattithiah, six in all, under the supervision of their father Jeduthun". Are the sons of Jeduthun five or six?
- 13) Book of Judges, chapter 18, verse 30, Jonathan, son of Gershom, son of Manasseh, was a priest of a tribe that had a graven image (idol) for themselves, this can be read in some versions such as King James version: "And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land", but in the original Hebrew version it is Moses and not Manasseh, but the name was distorted to Manasseh to protect the reputation of the descendants of Moses from idolatry, and you can read Moses name in some versions such as New International version: "There the Danites set up for themselves the idol, and Jonathan son of Gershom, the son of Moses, and his sons were priests for the tribe of Dan until the time of the captivity of the land", and the evidence is that we find in the first Book of Chronicles, chapter 23, verse 15, that Gershom is the son of Moses: "The sons of Moses: Gershom and Eliezer".
- 14) Gospel of Matthew, Chapter 19, Verse 28, Christ promises his twelve companions to judge the children of Israel in the afterlife: "Jesus said to them: Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel", even though among them is the traitorous Judas Iscariot whom Christ supposedly knows and will not enter the kingdom of god.
- 15) Gospel of John, Chapter 19, Verse 25, Mary, the mother of Christ, had another sister named Mary (the wife of Clopas): "Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene". Can two sisters have the same name?
- 16) Gospel of Luke, Chapter 4, Verses 17-19: "and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 'The Spirit of the Lord is on me, because he has anointed me, to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners, and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor'". Christ took the Book of Isaiah, then he opened it and began to read. But the problem is that the first part of the text was from Chapter 61 verses 1-2: "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me, to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor, and the day of vengeance of our God, to comfort all who mourn", and the second part was from Chapter 42 verse 7: "to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness". Is it possible that Christ was reading the Book of Isaiah backwards?! Also, the words quoted in the Gospel of Luke do not exactly match the text in Isaiah.



- 17) Gospel of John, chapter 8, verse 14, Jesus says that his testimony is valid: " Jesus answered: Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going ". However, in Gospel of John, chapter 5, verses 31-32, Jesus says that his testimony is not true: " If I testify about myself, my testimony is not true. There is another who testifies in my favor, and I know that his testimony about me is true ".
- 18) Gospel of Matthew, chapter 1, verse 16, Jacob is the father of Joseph, the husband of Mary, the mother of Jesus: " and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah ". However, in Gospel of Luke, chapter 3, verse 23, Heli is the father of Joseph, the husband of Mary, the mother of Jesus: " Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli ".
- 19) Ezekiel, Chapter 18, Verse 20: The son does not bear the sin of his father: "The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them". This contradicts with the Christian doctrine of sin, which affirms that the son bears the sin of his father and that all humans bear the sin of Adam.
- 20) Book of Genesis, Chapter 2, Verse 2, God finished creation on the seventh day, meaning that He worked on the seventh day, which is something that clearly contradicts the fact that God created the heavens and the earth in six days. In New International version: "By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work ", and it is more clear in King James version: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made ".
- 21) Gospel of Matthew, Chapter 1, Verse 23: " The virgin will conceive and give birth to a son, and they will call him Immanuel (which means "God with us")". Christians believe that this text indicates the divinity of Christ, and it is taken from the Book of Isaiah, Chapter 7, Verses 14-16: " herefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son and will call him Immanuel. He will be eating curds and honey when he knows enough to reject the wrong and choose the right, for before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste ", although in the Book of Isaiah the story speaks of the king of Judah who feared the invasion of the king of Israel and the king of Aram, and Isaiah told him that the Lord himself would give him a sign that a virgin would give birth to a son, and before he could distinguish between good and evil, the danger would be gone. This event occurred approximately 750 years before the birth of Christ, and the prophecy cannot be double because the theologians refuse that there could be anyone born to a virgin other than Christ.
- 22) Gospel of John, Chapter 20, Verses 6-7, mentions that Christ was shrouded in a shroud for the body and a bandage for the head: " Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen", which proves the inaccuracy of the legend of the Holy Shroud that Christians believe in, because the Holy Shroud in real life is one piece.

23) Book of Genesis, Chapter 35, Verse 19 ,Jacob's wife Rachel died before the children of Israel entered Egypt: " So Rachel died and was buried on the way to Ephrath (that is, Bethlehem) " , although in the same book, Chapter 37, Verse 9, Joseph's famous dream of his father, mother, and brothers prostrating was fulfilled in Egypt: " Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me " .

# **Phrases and insults that are entirely inappropriate for God Almighty**



- 1) Book of Genesis, Chapter 32, Verses 24-30, Jacob wrestles with God and overcomes Him: " So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me." The man asked him, "What is your name?". "Jacob," he answered. Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome." Jacob said, "Please tell me your name." But he replied, "Why do you ask my name?" Then he blessed him there. So, Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared"!!!
- 2) Revelation of John, Chapter 17, Verse 14, Describing the Lord as a Lamb: "They will wage war against the Lamb, but the Lamb will triumph over them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers"!!!
- 3) Psalm 22, verse 6, describes God as a worm: "But I am a worm and not a man, scorned by everyone, despised by the people "!!!
- 4) Book of Hosea, Chapter 13, Verses 7-8, describes God as several animals, such as a lion and a bear: "So I will be like a lion to them, like a leopard I will lurk by the path. Like a bear robbed of her cubs, I will attack them and rip them open; like a lion I will devour them—a wild animal will tear them apart ", and in some other versions, such as (New Living Translation), God is described as a lioness: "I will devour you like a hungry lioness and mangle you like a wild animal "!!!
- 5) Book of Genesis Chapter 6 Verse 6, God is sad and regretful: "The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled "!!! Can God be regretful and deeply troubled?
- 6) Exodus Chapter 5 Verse 22, Moses blames God for his mistreatment of the children of Israel: "Moses returned to the Lord and said: Why, Lord, why have you brought trouble on this people? Is this why you sent me? "!!! Can a prophet blame God?
- 7) First book of Samuel Chapter 15 Verse 11, God regretted making Saul king: "I regret that I have made Saul king, because he has turned away from me and has not carried out my instructions ". Does God regret anything?

**Inappropriate texts about the Prophets**  
**Peace be upon them**

- 1) First Book of Kings, Chapter 11, Verse 4: Solomon in his old age followed women and his heart turned after other gods and was not fully devoted to God: "As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been " , knowing that Solomon is the writer of a number of the holy books in the Bible, so how could the prophet follow other gods, and if that is the case, how can we accept that the books he wrote are holy?
- 2) Genesis, Chapter 19, Verses 32-36: Lot's two daughters make him drink wine and commit adultery with him: "Let's get our father to drink wine and then sleep with him and preserve our family line through our father." That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up. The next day the older daughter said to the younger, "Last night I slept with my father. Let's get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father." So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again, he was not aware of it when she lay down or when she got up. So both of Lot's daughters became pregnant by their father "!!!
- 3) Genesis, Chapter 35, Verse 22: Jacob's son (Reuben) commits adultery with Jacob's concubine: "While Israel was living in that region, Reuben went in and slept with his father's concubine Bilhah, and Israel heard of it".
- 4) Genesis, Chapter 38, Verses 15-18 Judah, the father of one of the tribes of Israel, committed adultery with his son's wife : "When Judah saw her, he thought she was a prostitute, for she had covered her face. Not realizing that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you." "And what will you give me to sleep with you?" she asked. "I'll send you a young goat from my flock," he said. "Will you give me something as a pledge until you send it?" she asked. He said, "What pledge should I give you?" . "Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him".
- 5) Second Book of Samuel, Chapter 11: David sees a beautiful naked girl bathing, so he commits adultery with her and sends her husband to die in war. They later have children, including Solomon.
- 6) In the Book of Genesis, Chapter 27, there is a very strange story about Jacob deceiving his father, Isaac. Can a prophet deceive another prophet?

**Evidence that God is One and that  
Christ is a human messenger sent by  
God**

- 1) Gospel of John chapter 20, verse 17: " Jesus said : Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, I am ascending to my Father and your Father, to my God and your God ". How can there be a God for another God?
- 2) Gospel of John, Chapter 17, Verse 3: "That they know you, the only true God, and Jesus Christ, whom you have sent ". Very clear words that Christ is a messenger from God, the One and Only.
- 3) Gospel of John, Chapter 12, Verse 44: "Then Jesus cried out: Whoever believes in me does not believe in me only, but in the one who sent me ". Very clear words that Christ is a messenger from God, the One and Only.
- 4) Gospel of Mark, chapter 6, verse 46, Christ prays to God: " After leaving them, he went up on a mountainside to pray ". Can God pray to God?
- 5) Gospel of Luke, Chapter 4, Verse 2, The devil tempted (tested) Christ for 40 days: "where for forty days he was tempted by the devil ". Can the devil test God?
- 6) Gospel of John, chapter 5, verse 30: " By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me ". It is clear that God and Jesus have different wills, and Jesus only seeks to please the Father.
- 7) Gospel of Mark, chapter 13, verse 32, Christ confirms that He does not know the time of the Hour, but only the Father knows it: " But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father ".
- 8) Gospel of Mark, chapter 11, verses 12-13, Christ was hungry and found a fig tree. When he went to it, he did not find figs: " The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs". Can God be hungry? How can God not know if there were figs in the tree or not?
- 9) Gospel of John, chapter 15, verse 21: "for they do not know the one who sent me". How can Christ be God when he was sent by another God?
- 10) Gospel of John, Chapter 14, Verse 28: " You heard me say, I am going away and I am coming back to you. If you loved me, you would be glad that I am going to the Father, for the Father is greater than I ". Can God be greater than himself?
- 11) Gospel of John, chapter 14, verse 31: " I love the Father and do exactly what my Father has commanded me ". Does God command Himself?

- 12) Gospel of Luke, chapter 22, verse 42, Christ prays to God to save him from crucifixion: "Father, if you are willing, take this cup from me; yet not my will, but yours be done".
- 13) Gospel of John, chapter 11, verses 41-42, Christ thanks God for hearing him in reviving the dead and that he sent him: " So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me".
- 14) Gospel of John, chapter 8, verse 29, Christ says that he does what pleases God, how does God please Himself? : " The one who sent me is with me; he has not left me alone, for I always do what pleases him ".
- 15) Gospel of John, Chapter 8, Verse 18: " I am one who testifies for myself; my other witness is the Father, who sent me ". Does God bear witness of himself?
- 16) Gospel of Matthew, chapter 15, verse 24: " He answered: I was sent only to the lost sheep of Israel ", Jesus says that he was sent only to the children of Israel, and this is contrary to the Christian belief that Jesus is God and that His message must be preached to all humanity.
- 17) Gospel of Luke, chapter 22, verse 43, an angel appeared from heaven to strengthen Christ: " An angel from heaven appeared to him and strengthened him ". The ancient manuscripts differed greatly regarding the story, with some adding it and some deleting it. How does God need an angel to strengthen him (knowing that Jesus has inseparable human nature and God nature)?
- 18) Gospel of Luke, Chapter 7, Verses 15-16, after Christ resurrected the dead, the people said: " The dead man sat up and began to talk, and Jesus gave him back to his mother. They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people ". Is Jesus a God or a prophet?
- 19) Gospel of John, chapter 6, verse 14, Jesus fed a huge number of people with only two fish and five loaves of bread, and then people said: " After the people saw the sign Jesus performed, they began to say: Surely this is the Prophet who is to come into the world ".
- 20) Gospel of Luke, chapter 24, verse 19, People said after the crucifixion that Christ was a prophet: " "What things? "he asked . About Jesus of Nazareth," they replied . "He was a prophet, powerful in word and deed before God and all the people ".
- 21) Gospel of John, chapter 4, verse 19: " Sir, the woman said: I can see that you are a prophet ".
- 22) In general, the Gospel of John, which is the Gospel that Christians use as evidence for the divinity of Christ, does not contain an explicit text on the divinity of Christ, but rather it is just interpretations of the texts by theologians.

23) First Epistle of John, chapter 5, verse 7: "For there are three that bear witness in heaven, the Father, the Word, and the Holy spirit: and these three are one ". This text is not found in the original manuscripts or any manuscripts before the 14<sup>th</sup> century, knowing that this text is the only text in the four Gospels that refers very clearly to That the Father, the Son, and the Holy Spirit are one. Note: the verse is incomplete in the (New International version), and the complete verse can be found in (New King James version) and some other versions.

**Some of the surprising texts that are  
found in what is supposed to be the  
word of God**



- 1) The Song of Songs contains many pornographic verses that are not appropriate for the word of God, especially in the seventh chapter. Some theologians said that it is forbidden to read it to anyone under thirty, and some writers said that in Europe in the Middle Ages it was sung in taverns.
- 2) Book of Ezekiel, chapter 9, verses 5-6, God uses very violent and bloody language against the innocent: " As I listened, he said to the others: Follow him through the city and kill, without showing pity or compassion. Slaughter the old men, the young men and women, the mothers and children, but do not touch anyone who has the mark. Begin at my sanctuary. So they began with the old men who were in front of the temple ".
- 3) Book of Hosea, chapter 13, verse 16, God uses a very violent and bloody language where he commands the killing of children and the ripping open of pregnant women: " The people of Samaria must bear their guilt, because they have rebelled against their God. They will fall by the sword; their little ones will be dashed to the ground, their pregnant women ripped open ".
- 4) Psalm 137 verse 9, God calls for the killing of children in a brutal manner: " Happy is the one who seizes your infants and dashes them against the rocks ".
- 5) Gospel of Matthew, chapter 10, verses 34-35: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law", How can this text be interpreted considering the assumption that Jesus came bearing peace and love?
- 6) Gospel of Luke, chapter 14, verses 25-26 : "Large crowds were traveling with Jesus, and turning to them he said: If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters— yes, even their own life—such a person cannot be my disciple", How can this text be interpreted considering the assumption that Jesus came bearing peace and love?
- 7) Book of Ezekiel, God uses very obscene and offensive language towards the children of Israel, and it contains many sexual similes in chapters 16 and 23.
- 8) First Book of Kings, Chapter 1, verses 1-3, King David felt cold, so they brought him a girl so he could sleep with her and keep him warm: " When King David was very old, he could not keep warm even when they put covers over him. So his attendants said to him: Let us look for a young virgin to serve the king and take care of him. She can lie beside him so that our lord the king may keep warm. Then they searched throughout Israel for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king".
- 9) Book of Ecclesiastes, chapter 4, verse 11, To keep warm, two lie together; but how can one keep warm alone?: "Also, if two lie down together, they will keep warm. But how can one keep warm alone?".

- 10) Gospel of Matthew, chapter 7, verse 6: " Do not give dogs what is sacred; do not throw your pearls to pigs", and Gospel of Matthew, chapter 15, verse 26: " It is not right to take the children's bread and toss it to the dogs", in these two verses, Jesus referred to non Jewish nations as dogs and pigs.
- 11) Book of Genesis, chapter 3, verse 14, The serpent eats dust all its life: "So the Lord God said to the serpent, because you have done this, Cursed are you above all livestock and all wild animals! You will crawl on your belly, and you will eat dust all the days of your life". Is that real?
- 12) In the Book of Genesis, in many chapters and verses, the Bible confirms that Joseph, Jacob, and before them, Abraham, entered Egypt during the reign of Pharaoh. However, it is known that the rulers of Egypt during the entry of the Israelites had not yet adopted the title of Pharaoh. The title "Pharaoh" began to be used for the rulers of Egypt starting from the middle of the 18th dynasty, after King Ahmose. We have an example of this in Genesis, chapter 12, verse 18: " So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife? ".

**Is the Bible really the word of God,  
written by inspired writers under the  
supervision of the Holy Spirit?**

- 1) Gospel of Mark is attributed to Mark, and Gospel of Luke is attributed to Luke, even though Mark and Luke did not meet Christ and were not among his disciples.
- 2) Gospel of Luke, Luke tells in the chapter 1 verse 3, that in order to write his Gospel, he investigated previous writings from the beginning: " With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus ", and this means that he did not write it under the inspiration from the holy spirit, as Christians believe.
- 3) Second Book of Maccabees, which is sanctified by Catholics and Orthodox only, in Chapter 15, verse 38, the writer says: " If it is well written and to the point, I am pleased; if it is poorly written and uninteresting, I have still done my best ", meaning that he did not write it under inspiration, as Christians and Jews believe.
- 4) In the conclusion of Deuteronomy, attributed to Moses, there are details about his death, what people did after his passing, and subsequent events, even though the author had already died. The same applies to the Book of Joshua, attributed to Joshua bin Nun, as it contains details about his death and events that occurred years after his passing, clearly indicating that others were involved in writing these sacred books.
- 5) Isaiah chapter 37 and Second book of Kings chapter 19 are identical word for word in their beginnings! This suggests that one was copied from the other. How is this possible when the writer of the revelation is supposed to be inspired by the Holy Spirit?
- 6) Gospel of John, at the beginning of chapter 8, the story of the adulterous woman found in the Bible today, is not present in the original and ancient manuscripts.

# **Important prophecies about Islam in the Bible**

- 1) Song of Songs, Chapter 5, Verse 16, mentions the name of the Prophet "Muhammad" (peace be upon him), but it was translated as "all together lovely": " His mouth is sweetness itself; he is altogether lovely. This is my beloved, this is my friend, daughters of Jerusalem ", If we go back to the original Hebrew text, we find that it is pronounced Muhammad. You can copy the word מִמְּךָ from the Hebrew text into Google Translate from Hebrew or Yiddish to Arabic or English and listen to the correct pronunciation of the word.
- 2) Psalm 84:6 : " As they pass through the Valley of Baka, they make it a place of springs". Baka refers to the holy city of Mecca in Islam, which is home to the House of God. The text also mentions that there is a spring of water in the Valley of Baka (which corresponds to the Well of Zamzam in Mecca).
- 3) Book of Isaiah, at the beginning of chapter 42, verses 1-4, presents an explicit prophecy describing the characteristics of the Prophet Muhammad, peace be upon him. He is depicted as a servant and not a god, and he does not raise his voice. God chose him, and he was sent to all nations. He judges with justice and has a law: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope ", In some other versions, such as the King James Version, it is clearly mentioned that his teachings constitute a law: " He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law ". After that, in verses 10-11, God tells the inhabitants of the places where Kedar (the son of Ishmael, the father of the Arab nation) lived, which is the Arabian Peninsula, to rejoice. He instructs them to offer praises on the mountaintops, which is similar to what happens during the Hajj on Mount Arafat: " Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops ".
- 4) Genesis, Chapter 49, Verse 10: " The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come , and the obedience of the nations shall be his ", This means that the rule and the kingdom will remain within the lineage of Judah, the son of Jacob, from whom Jesus descends, until he to whom it belongs comes (or Shiloh, in some other versions such as the King James Version), and all the nations will obey him. The word "Shiloh" means "the one who has the command" or "the owner of the kingdom," and some translations trace it back to ancient Hebrew, where it is derived from "Shalom," meaning "a man of peace." Christians believe that this prophecy refers to Jesus, but this is not accurate because Jesus is already from the lineage of Judah.

- 5) Book of Isaiah, Chapter 21, Verses 13-17: This prophecy speaks of a revelation concerning the land of the Arabs. In the original Hebrew text, it is referred to as "revelation in the land of the Arabs." It alludes to the migration of Prophet Muhammad, peace be upon him, from Mecca to Medina: " **A prophecy against Arabia: You caravans of Dedanites, who camp in the thickets of Arabia, bring water for the thirsty; you who live in Tema, bring food for the fugitives. They flee from the sword, from the drawn sword, from the bent bow and from the heat of battle. This is what the Lord says to me: "Within one year, as a servant bound by contract would count it, all the splendor of Kedar will come to an end. The survivors of the archers, the warriors of Kedar, will be few." The Lord, the God of Israel, has spoken** ", and in some versions, such as the English Standard Version (2016), it is rendered as: "**The oracle concerning Arabia. In the thickets in Arabia you will lodge, O caravans of Dedanites** ". The verses describe a man fleeing from being killed, arriving thirsty in one of the cities, where the residents welcome him and provide him with water and bread. A year later, the glory of Kedar (the son of Ishmael, from whom the Arabs descend) fades, and many of its warriors are slain. This narrative parallels the migration of Prophet Muhammad from Mecca to Medina, followed by the Battle of Badr. It is also worth noting that the Dedanites are the inhabitants of western Arabia, and Tema is a desert region in the western part of the Arabian Peninsula.
- 6) Deuteronomy, Chapter 18, Verses 15-19, God speaks to Moses, telling him that He will raise up a prophet for another nation from among their brethren. This can be seen in many versions such as the (King James Version): " **The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him** ", However, in other versions like the New International Version, it is stated that the prophet will be raised from among the Israelites! : " **I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him**". Note that the prophets in the Bible come from the children of Israel, and this means that there is a nation other than the children of Israel to which a prophet has come.
- 7) Gospel of John, Chapter 16, Verses 7-14, Christ announces the coming of the Advocate (in other versions The Comforter/The Helper), and Christ must go for the Advocate to come: " **But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: about sin, because people do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned. "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you** ". Some Christians consider that the Advocate is meant to be the Holy Spirit, but this is not true because the Holy Spirit came to earth when Christ was baptized, according to the Christian belief. But here Christ stipulates that he must go first for the Advocate to come.

- 8) Gospel of John, Chapter 14, Verse 16, Christ asks the Lord to give people another Advocate (in other versions The Comforter/The Helper) who will remain with them forever: " **And I will ask the Father, and he will give you another advocate to help you and be with you forever** ".
- 9) Gospel of John, Chapter 15, Verse 26, another Advocate (in other versions The Comforter/The Helper) will come to Bear Witness to Christ: " **When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me** ".
- 10) Genesis chapter 21 tells the story of Abraham, Hagar, and their son Ishmael at the Well of Zamzam in Mecca, but in the Bible, the story is set in Beersheba. In the same chapter, verse 18, God says that He will make Ishmael's descendants a great nation: " **Lift the boy up and take him by the hand, for I will make him into a great nation** ". Jews and Christians believe that the "great nation" refers to the people in the Holy Land (Jerusalem and its surroundings), but this interpretation is incorrect. So, where is the true origin of the Arabs and the descendants of Ishmael? Is it in Mecca and the Arabian Peninsula or at Beersheba? The evidence is found in Genesis chapter 17, verse 20: " **And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation** ". By comparing the number of Arabs and Muslims today with the number of Jews and the Children of Israel, it becomes clear who is truly meant by the great nation of descendants.
- 11) Gospel of John, Chapter 4, Verses 19-21, A woman speaks to Christ about the appropriate place for worshiping God. He tells her that the time is coming when people will no longer pray on this mountain or in Jerusalem: " **Sir, the woman said, "I can see that you are a prophet. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."** "Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in **Jerusalem** ", referring to another house of worship, which is the Sacred House in Mecca.



## Conclusion

In conclusion, I ask Allah Almighty to make this booklet a means of spreading knowledge, enhancing mutual understanding, and contributing to the building of bridges for dialogue and communication between people.

This work is a humble effort undertaken with the intention of seeking out and presenting the truth objectively and impartially, free from any preconceived judgments. If you find in this booklet something that benefits or enriches your knowledge, then this is by Allah's grace and guidance. And if it does not answer your questions, then I pray that Allah grants you wisdom and clarity in your pursuit and makes us all among those who possess understanding and awareness.

I pray that Allah makes this booklet a step towards more research and contemplation, and that He grants us all success and guidance.

Allah is the source of all success, and He is the One who guides to the right path.